

## האי בישרא דגדיא ושריק - This meat of a kid goat, and it is sealed

### Overview

The גמרא rules that the meat of a kid goat is permitted if the oven is sealed. However the meat of a ram is prohibited if the oven is not sealed. In a case of kid meat and an unsealed oven or ram meat and a sealed oven there is a dispute between רב אשי (who permits) and ר' ירמיה מיפתי (who prohibits). תוספות clarifies what is it that is permitted or forbidden,

מפרש<sup>1</sup> בעל הלכות גדולות דמכאן ואילך איירי בצלי<sup>2</sup> -

The גמרא explains that from here and further, we are discussing roasting over a fire, but not cooking in a pot -

וכן משמע מדמייתי עליה<sup>3</sup> אין צולין בשר בצל וביצה -

And so it seems like the גמרא, since the גמרא cites the משנה of 'we do not roast meat, onion or egg', to ask on רב אשי; so רב אשי must be discussing צלי as well -

ולקמן בפרקין<sup>4</sup> נמי מייתי לה אמשלשלים את הפסח -

And later in our פרק, the גמרא cites this case of גדיא ושריק to contrast it with the משנה of 'lowering the פסח', because they are both discussing צלי -

ולהכי ברחא ולא שריק אסור<sup>5</sup> אפילו בחייה כיון דמיירי בצלי ראוי לאוכלה בלילה ואתי לחתויי:

And so therefore by a ram where the oven is not sealed, it is forbidden even if it is raw,<sup>6</sup> for since we are discussing צלי, it can be ready to be eaten at night, and therefore he may come to stoke the fire.

### Summary

One may not roast (ע"ש עם חשיכה) a ברחא even if it is raw.

<sup>1</sup> Previously the גמרא ruled that one may place a pot of raw meat (whether גדיא or ברחא) in the oven right before שבת (even if it is not sealed), since it will not be ready on Friday night anyway, there is no concern for שמא יחתה. The גמרא here however distinguishes between גדיא and ברחא, or if it is שריק or not שריק; why the difference. The גמרא addresses this issue.

<sup>2</sup> If it is roasted on an open fire it can be ready on Friday night, therefore there is the concern of שמא יחתה in certain cases.

<sup>3</sup> The גמרא asks how can רב אשי rule (in the דאמרי) that one may place ram meat even if the oven is unsealed, since the משנה states one may not roast בשר וכי unless they are roasted מבעו"י. The fact that the גמרא asks or ר"א from a case of צלי, proves that ר"א (and ר' ירמיה מדיפתי) and the entire discussion here is regarding צלי.

<sup>4</sup> The גמרא there asks why does the משנה rule that משלשלין את הפסח (only) because the בני חבורה are זריזין and will not be חותה, but we ruled that a גדיא is permitted whether שריק or לא שריק. Again we see the גמרא is comparing פסח which is צלי with our case of גדיא, proving that our cases here are also concerning צלי.

<sup>5</sup> According to the first לשון everyone agrees to this, according to the דאמרי it is אסור according to ר' ירמיה מדיפתי.

<sup>6</sup> This is the assumption of (תוס' according to) the גמרא. It is not stated clearly in the גמרא.

### **Thinking it over**

What would be the ruling according to the ג בה"ג by a גדיא cooking in a pot?<sup>7</sup>

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<sup>7</sup> See חז"ל רי"א חז"ל and רא"ש סי' לה.